

# ROSICRUCIAN DIGEST

1957  
NOVEMBER

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The new approach to  
mental illness.



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Human resources made  
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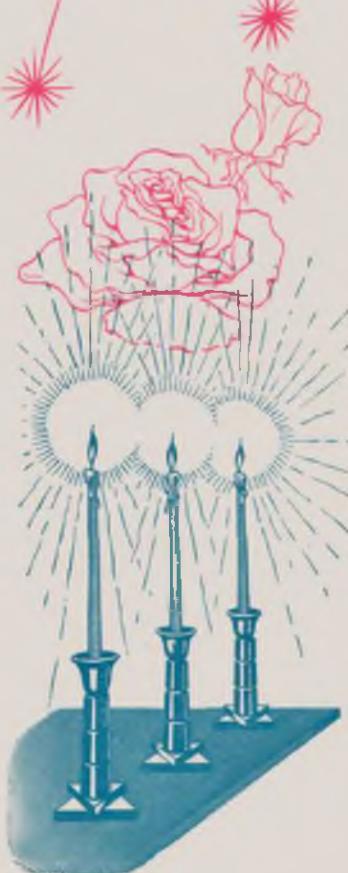
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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV

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Rosicrucian Park

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## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address: Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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# THE THOUGHT OF THE MONTH

## THE MEDITATIVE LIFE

By THE IMPERATOR

This is the final of two articles on mysticism—the first appearing in the last issue was  
"States of Mystical Experience."



HE true mystic is distinguished from the pseudo one by his distinctly different practices and objectives. He enters the mystical state for the purpose of furthering the whole man. In other words, he is of the opinion that that personality which he experiences and is expressing daily is not all of his personality. He hopes, through the mystical experience, to integrate his whole personality.

The true mystic is not trying to escape from reality. He is not looking for an excuse as to why he cannot compete with others or meet the problems of life. He, therefore, does not disparage reason and good common sense as of no consequence to the spiritual man. He does believe, however, that life is more than planning, or thinking, or more than just our ordinary reasoning process. He believes that there is a universal rhythm, a universal harmony, of which the human personality must be a part. He is of the opinion that ordinarily we are exercising only a small portion of our personality and that the great part of it is dormant. This true mystic thinks as well that there is a kind of feeling or perception which is beyond the power of the objective mind to register. Without experiencing it, the personality becomes merely a root, never flowering into a sturdy trunk with boughs, branches, and ramifications.

The true mystic, therefore, employs what may be termed the *psychic self*,

the more latent aspects of our being or, if you will, the inner personality. To distinguish this kind of mysticism, let us call it by a name that more clearly designates it. We shall say it is *mystical psychology*. The true mystical experience ministers to the needs of life here and now, the requirements of mortal existence, and tries to evolve the personality to cope with life on this plane. True mysticism is conducive to the increased power of the race, to the development of mankind, to its advancement culturally and morally. True mystical experience, instead of looking with disdain upon mankind and allowing it to degenerate, hopes to advance it by more enlightened and livable ideals. The true mystical experience provides the moral impulse not just to live, but rather to make life more satisfactory by unifying its objective existence with the great unconscious, which is in tune with the Cosmic.

It is often said that philosophy rationalizes mystical feeling, takes the content of such experience, analyzes it and gives it some meaning. This would imply that mysticism in itself, or the mystical experience, is not practical. However, Jung held that mysticism is reason pressing forward to its limits. In other words, no matter how logical or rational we are, or what our capacity for thought may be, there comes a time when reason seems to exhaust itself, when it is not conclusive. If we press hard enough, mysticism, then, comes to our aid. As an example, Jung said that Eddington, famous physicist and eminent scientist, drew his final conclusions

not alone from his objective observations, from his mathematical accomplishments or from his laboratory analyses, but rather from the values which self, the spiritual force, put upon reason.

Many times in our cogitations we come to a point where the shades of meaning are so fine that no finality can be reached. It is the subconscious, then, the spiritual impetus, which gives one those final rational conclusions. lifts reason over and presses it to its limits, as Jung said. Gold has little value intrinsically, that is, in its substance. Its importance lies in the use to which it can be put, the meaning man attributes to it. Mysticism does the same for the objective life, for our rational existence. It allows us to employ reason in the right direction.

Mysticism is more than the rare subconscious experience; it is far more than just an ecstatic or heightened feeling or a strange and awesomely inspiring impression. Mystical experience validifies itself *in action*. The true mystical experience should and can be transformed into dynamic objectivity. First, the true mystical experience causes us to become aware of a greater whole to which we have access. It causes us to realize the insufficiency of commonplace living, and to know to what a narrow channel we have become accustomed to confine ourselves.

From a practical point of view, the mystical experience helps us to gain in capacity; it allows us to extend our faculties and powers. We realize that the self can be expanded because we are contiguous to the Cosmic and can draw upon it to supplant weaknesses in our objective self. The affairs of the day, matters of business and homelife, the social problems of the race, all of these can, through mystical experience, be translated according to the impersonal self, according to the expansive personality and, as well, in accordance with the higher judgment of the wholeness of our being. Therefore, through true mystical experience, a narrow world, a limited conception, may become inspired vision and unlimited perception.

The importance of the normal mind is its essential wholeness—the fact that none of its attributes, none of its possi-

bilities, are excluded or suppressed. The mind can, and often does, go too far in one direction. Extreme objectivity is an abnormality. The man or woman who refuses to recognize any world, any existence, other than that channeled to him through his receptor sense organs, is not a practical person or a well-balanced one. He is, we repeat, so far off in one direction as to be abnormal. The normal mind, then, is one that has a unity of all the experiences of which it is capable, objective and subjective, temporal and spiritual. The normal mind has a free intercourse, a free trade, if you wish, with all the factors of its integrated being. If mysticism is an approach to God through self, then the Divine is experienced as varied states of consciousness.

The manifestations of the Divine are not just those which we experience as objective phenomena; they are occurrences, changes within our own psychic being, revelations, if you will, of feelings ordinarily undefined. These changes within ourselves seem to affect the world. Because of these inner changes it seems that we are changing the world or those realities called *physical existence*. However, we are only changing our relationship to the world, and not actually changing the world in any sense. As an analogy, an object has not affected the sun, although the change in its position may be causing a different shadow. We may turn a rock around, put it upside down or place it on its side, and produce different shadow patterns. That does not mean that the sun has been altered, but rather that the object, in relation to the sun, produces a shadow, a negative condition seeming to have a different reality. And so many changes in the world are often purely the result of the Divine experiences which we have and which cause us to alter our relationship to externality.

Nothing in the universe has form, shape, dimension or any of those qualities which we customarily assign to physical existence, nor does anything in the universe have the name by which we call it. As Heraclitus, ancient Greek philosopher, told us centuries ago, all being is becoming. Therefore, nothing is as it seems to be. Things are not getting better or worse, as we imagine



but, in reality, the conditions of our existence are continually fitting themselves to our ever-changing pattern of personality and thought.

The world merely reflects our perception of it. We are poor only to the extent that our desires exceed our means. If we have not something we think we should have, then we are poor. We are rich only when we do not want more than we have, regardless of how little that may be. In true mysticism, man is not dependent upon any single factor. He does not depend on his idea of God or matter in the physical world or upon the processes of reasoning. Rather, man is depending upon himself and this self constitutes all of the factors such as God, matter, and mind. Let us not believe that this means that man is made independent because he resorts to himself. By resorting to himself he is made interdependent, made to realize and employ the attributes of his being and those which the consciousness conceives as having existence.

#### **Keynote to Balance**

Mystical psychology, which the Rosicrucian teachings embrace, is a meeting of the minds. First, through mystical experience, we assume Divine Intelligence; that is, we are placed so close to it that we sense the order and junction of the Divine. The technique of assuming the Divine is covered in the Rosicrucian teachings and is known as Divine Assumption. Through this means, one puts himself in tune with the infinite order, in harmony with it. This is experienced as a series of Cosmic impulses, a realization of the complete symphony of the whole and, further, a realization that we are but one note in that symphony. Such experiences are psychic in the sense that they constitute the subconscious aspect of our minds and the various levels of our consciousness or, if you wish, you may call them *planes*.

Mystical psychology would be incomplete if it stopped at this point. The real mystic is not satisfied with just a psychic perception, with experiencing visions, color phenomena, commands and edicts, nor with an inner auditory perception in any form. He does not go about reciting the content of such experiences, for he realizes that such are incomplete. Rather, the real mystic

sets about to translate those experiences into rational objective action, into ways of living, reducing them to usable factors of mortal existence. Remember that the normal mind, as we have said, is normal because of its wholeness, its unification, its employment of all the faculties it has at its disposal. It is a meeting of the opposites, of the conscious and subconscious. In fact, *balance* is the keynote of real mysticism. The mind must straddle the two spheres of its existence.

What is the essential requisite of mystical psychology? What must one employ to be certain that he is delving into this psychology in the proper way to get the utmost from it and avoid misconception? The *meditative state* is necessary. Through meditation, the consciousness, the state of awareness, is introverted. It is drawn from the world inward to the self. It is like turning the direction of a searchlight from the outside back into itself. In meditation we become no longer aware of things, the particulars of our world, but of the whole Cosmic. All of its ramifications, in some form or manner, are experienced by us. Principally, we begin to realize classes, patterns and groups, rather than individuals and particulars. The true mystic in his meditative state is, for example, more concerned with humanity as a whole than with any particular man, including himself.

In meditation, the mind does not focus just upon the meaning of life but rather the use of life. Psychological meditation is described as a state where the consciousness is no longer preoccupied with images, that is, dwelling upon particular things. It is true that in meditation the consciousness holds or retains the images, but principally for the purpose of distinguishing between the forms which our objective senses have built up and their subject. The inner consciousness casts upon the forms their meaning and application. Self, in meditation, is no longer submerged in the inexplicable feelings which sometimes annoy us and frighten us because we do not understand them.

Ordinarily, self, the realization of our being, is interwoven with objective experiences. It is confused with pain and pleasure and with the qualities of the

physical world and so, sometimes, we cannot tell which sensations are of ourselves and which are of things beyond and outside us. In meditation, the self becomes the middle man; the You receives orders from the subconscious, the various levels of the greater personality reaching from the Cosmic. Then, the You translates these orders into intelligent direction, into ideals, into a transcendent outlook for objective living.

#### ***Knowledge of Procedure***

A. E. Waite distinguished meditation from contemplation in his writings. He held that *contemplation* is seeing, it is the holding of certain images in our consciousness for a moment. These certain experiences or bits of experience are held for examination, just as we would look at something objectively through a magnifying glass. But *meditation* is a seeking, a trying to find out or learn something with respect to these images. I would rather identify meditation with the word *mediation*. It is an attempt to reconcile the differences between appearances, between the things of our world, and those subtle sentiments of self. How can we reconcile what we feel inwardly and what we perceive outwardly? There must be a connection if the personality is to express itself as a whole. We have latent yearnings, deep-seated urges, which life or ordinary living does not seem to satisfy. They leave us restless, sometimes irritable. Why does not life satisfy these yearnings? Are these yearnings basically wrong? Should they be objectively expressed in a different way, a new channel created for them?

From out of meditation there are no new objects of knowledge produced. We will experience as an idea or concept no thing that does not embrace ideas similar to what everyone else has had. But from meditation will come a more efficient application, a comprehension of the true value and significance of

knowledge. It is like a man who has been given a chest of tools. Through meditation he will not acquire any more tools. He will not, after the meditation period, open the chest and find any additional chisels, saws or hammers, but he will know the meaning and the use of these tools. Consequently, they will yield to him a greater benefit than before meditation. Such revelations as come from meditation amount to *illumination* or understanding, and it is understanding that is the task of meditation—mystical psychology.

What should we meditate upon? There must be a beginning. The Buddhist philosophy has what is known as the *aggregates*, meaning a collection of certain conditions or factors. These aggregates in Buddhism constitute the various factors and elements of our being and our conscious existence. The aggregates, for example, are matter, our various perceptions and feelings, and consciousness. In Buddha's last sermon, which constituted a summary of his religio-philosophy, he likewise synthesizes the method of coping with these aggregates, placing them in their proper order. This summary of method is known as the Ten Commandments of Buddhism because, in a sense, it consists of admonishments and commands which are comparable to the Ten Commandments of Christianity.

The Buddhist commandments include the Four Earnest Meditations. Buddha admonishes the Bhikkhu or disciple that, no matter what else he includes, these meditations must be indulged. In fact, they represent the scope of the meditative life, not just for Buddhists, nor Rosicrucians, but for all those who are sincerely interested in *mystical psychology*. These Four Earnest Meditations are Meditation on the Body, Meditation on the Sensations or Feelings, Meditation on the Ideas and Thought, and Meditation on Character.

#### **ROVICRUCIAN RALLY**

The Leonardo da Vinci Chapter, Lansing, Michigan, announces a one-day rally to be held on November 10, at the Women's Club House, 603 S. Washington Ave., Lansing. Speakers will include Grand Councilors, Harry L. Gubbins and Harold P. Stevens, and Soror Ellen Williams, past Master of Thebes Lodge. Convocations, demonstrations, films, dinner, and entertainment are also planned. Registration begins at 9:00 a.m. All members who find it possible to attend are invited. For details, contact: Mrs. Vera Van Hoosear, Rally Chairman, Rt. 3, Box 394, Lansing, Mich.





## Nutrition and the Mind

By JACK ROLAND COGGINS



UNGER has been called man's worst enemy. Man is essentially his own comprehending nature—that is, mind. Can physical food affect immaterial mind? Modern scientists are saying *yes, definitely*, and are proving it.

A relatively unpublicized experiment at the University of Minnesota in February, 1945, clarified in part the effects of semistarvation upon the human personality. Actually, February was only the beginning of the experiment, for it was to continue six months and produce startling results.

Why were the results startling? Because they proved conclusively that a person with deficient nutrition is *not truly himself*. In fact he becomes the exemplification of most of his negative, antisocial qualities.

In view of this, experts recognize malnutrition as a threat to world democracy and individual freedom. They say that a hungry nation is an ideal breeding place for communism and other inverted philosophies. When we fully realize that, according to international estimates, two thirds of the world's population is undernourished, the implications of the experiment take on unusual proportions. *But the same source says that one half of all people on Earth are semistarved.*

For this reason, the results of the Minnesota experiment are being analyzed by men of every department of science from political to psychiatric. The new concepts evolved are that far-

reaching. True, the facts themselves echo dire warning. But knowledge of one more *why* of human nature promises more fully that fear and mental disease can eventually be wiped out completely, especially since there is an expanded need to do so in order to survive. Survive what? The subtle slavery of Communism. One researcher of the Minnesota experiment stated it this way: "Without sufficient food which is able to furnish adequate nutrition, the world's people lack will and discretion to resist the ingenious but undermining ideas of Communism."

The reason for this is that food and the chemicals it is converted into in the body have profound effects upon mind and personality. A mere deficiency in Vitamin B<sub>1</sub>, it was proved, produces listlessness and a mild form of mental and emotional disorganization. But that constitutes only the beginning of the Minnesota discoveries.

Thirty-six men were carefully selected for the semistarvation experiment. They were chosen because it was felt they had the necessary mental, physical, and emotional stability to endure the torture of prolonged hunger. All of the men were volunteers, of course. This speaks highly for their sense of idealism since the purpose of the experiment was to learn new methods of helping suffering, hungry millions.

After a control period during which normal patterns of behavior and mental ability were determined, the thirty-six volunteers received a drastic cut in their calories: from 3,500 down to 1,570 per

day. Energy was being used by each at the rate of 3,000 calories each day.

That was in February, 1945. Six months later all were changed men. These were the physical evidences: emaciation, gaunt eyes, unhealthy bloat. However, the physical body withstood the stresses better than had been expected. It was the mind and personality which were most greatly affected.

Apathy was the first sign of mental deterioration; next, absolute depression. Gradually, more insidious factors appeared: desire to be left alone, boredom, inability to concentrate, disappearance of self-confidence. Eventually, these became exaggerated into what experimenters called *semistarvation neurosis*.

Sometimes apathy temporarily receded and frustrations or strong irritations would come to the front. One human guinea pig had such overpowering sense of frustration that he expressed it by chopping off three fingers. Gruesome as this fact is, it indelibly conveys disturbance of mental balance caused by poor nutrition in its final stage of semi-starvation. Another of the volunteers became obsessed with the idea that there were stairs he must climb when actually there were not any. In his weakened condition, this symbol presented a unique form of self-torture.

Diaries were kept by all the men. Words such as *ghastly, depressed, quitter, afraid*, recurred regularly in them. The daily notes evidenced confusion and even morbid, undefinable fear. "You can think, all right, when you're half-starved," one volunteer explained later. "It is *what* you think about and the *way* you think that is distorted." Psychologists express it this way: food directly affects the ability of a person to think constructively.

This disappearance of normal, structural thinking had its symptoms expressed in several ways. The most obvious was a total lack of sense of humor among the volunteers. Mistrust and outright resentment toward the research doctors was the next sign. Then the strong idealism originally in all the men began to disappear. Words such as "patriotism" and phrases such as "the dignity of man" became mere sounds. It was impossible for them to

believe that once they had been motivated by such concepts.

Suspiciousness of each other erupted; self-doubt increased. Finally, feelings of persecution set in and with this came an overgrown sense of martyrdom.

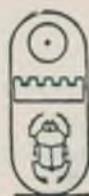
The experimenters dared not carry the experiment farther. The stresses had become too intense. The cost in human torture had already been great, but much had been learned that would more than compensate.

The over-all conclusion of the Minnesota experiment is, of course, that semistarvation plays havoc with the mind and personality. But malnutrition lies not in mere lack of calories alone; often it is caused by lack of proper nutrients. At Dinklin County Hospital, Kennett, Missouri, Dr. Clair S. Linton discovered that poor nutrition causes ringing in the ears, dizziness, weak eyesight, lessened hearing, and even a tendency to commit suicide. With right nutrition 91 per cent of a test group of 70 persons improved.

Dr. Linton says proper nutrition helps to eliminate accidents of all types. The reason is that fatigue is lessened and this allows for greater mental alertness. Dr. Linton also suggests that proper nutrition can be employed to improve family and group harmony and may be a helpful key in unlocking the tight-shut door to the riddle of juvenile delinquency.

Writing in *Today's Health*, Dr. Max Millman states that it is difficult to separate mental activities from physical ones. The commonly accepted attitude of medical men is that physical changes correspond with and often cause mental changes. This is especially true in the aged or aging. But Dr. Millman states that good nutrition will slow down senescence and even give longer life. Further, natural physical breakdown as it occurs in old people will be more easily experienced.

Some clear-cut cases of mental illness have been traced to food and the various chemicals which compose it. Usually, this type of psychochemical imbalance involves the *absence* of some essential nutrient, but sometimes it is caused by the presence of a chemical. For example, the absence of niacin produces strong psychotic symptoms.



The mere supplying of this nutrient to many mentally ill patients has opened the doors of freedom to thousands. Thiamine, a vitamin of the B-Complex family, is essential to personality integration. The deficiency of this vitamin can produce a full-fledged neurosis. Usual symptoms are tenseness, depression, and increased sensitivity.

Considerable investigation is now being done along this line. A group of doctors at the Biological Laboratory, Cold Spring Harbor, and at the State Hospital, Central Islip, New York, reported recently that a chemical which causes madness in man, LSD-25, can be counteracted by a beef brain-extract. The experiments were conducted with fish; the next step will be with man. It is hoped that these will be equally successful and will lead to more complete understanding of chemical changes in mental illness.

All foods are changed by the body into chemicals before they are assimilated. It has even been argued, therefore, that electric shock treatment is a

form of nutritional treatment since it releases beneficial chemicals in the body in many cases. It is this change in body chemistry that causes marked improvement, at least temporarily, in some patients.

Chemical compounds called *diazocouplings* have been discovered in greater amounts in schizophrenics than in normal people. Belief is general that this common mental illness involves errors in body chemistry. Whether these errors stem from thought processes acting through the body or whether they are produced from faulty nutrition or heredity is open to investigation. Generally, a fault on the physical side means also a fault on the mental side—and vice versa.

In fact, out of the many experiments a single conclusion is dawning which may eventually, when investigated thoroughly, shed considerable light on the very *nature* of man. It is this: *Man's mind and his body are two manifestations of the same thing*. What will affect one will affect the other. Food for the body is food for the mind.

### KEEPING IN TOUCH

You couldn't pick a finer time of the year to keep in touch with all those people who make up your circle of friends. Christmas with its cherished idealism offers a unique setting in which to reach these friends with a special message.

The beautiful Christmas cards offered by the Rosicrucian Supply Bureau are still available. Theirs is a simple call for *peace*. Carrying an inconspicuous symbol of the Order, they feature a print of a winter landscape by Kawashima Shuhō. Made of quality paper, with envelopes to match, they sell for \$1.65 (12/6 sterling) box of 10. Box of 25, \$3.75 (£1/7/3 sterling). Send order and remittance to: ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.

### FOR THE FRIEND WHO HAS EVERYTHING

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*The  
Rosicrucian  
Digest  
November  
1957*

# Youth and Adults Can Cooperate

By ELIZABETH R. FINDLEY



AR more valuable than gold or uranium is the great natural resource found in the minds of children. Burbank, California, with its surrounding area, has demonstrated that it is possible to develop, mold, and build this inexhaustible raw material into a structure that towers far above and beyond any Atom-bomb or H-bomb.

Teachers and parents are cooperating in training methods providing not only for scholastic achievement but for sound moral and ethical habits of conduct, including the consideration of the individual rights of fellow human beings. The belief is that leadership without cooperation is like attempting to grow a plant without water, sun, or air.

A work-group system has been evolved which gives every child a chance to advance as far and as fast as his individual mental capacity will allow. A class of 30 pupils is divided into three work-groups—advance, average, and slow. The responsibility for these divisions rests with supervisors who have received special training for this type of work.

In the Elementary grades (1 to 6), the work-group is called "The Reading Circle." Reading consists of three 20-minute periods, with the slow group reading first. Each group, in turn, sits in chairs around the teacher in a separate part of the room, while the rest of the class remain in their seats and do art work or study the next day's assignment.

The children get new words to learn and new books to read as soon as they complete work assigned to them. Every one starts with the same reading lesson, but as the advanced group usually finishes first, they are the first to enter "the land of new books." The other groups then feel inspired to work at full

capacity so that they may follow and explore "the promised land." In this manner a child who reads slowly, but well, is working to his full capacity just as certainly as the child who reads rapidly and well. Everyone receives a reward for work well done and can also progress from one group to another.

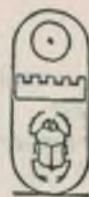
Later on, these work-group plans apply to other studies, as it comes time to add them—arithmetic, spelling, history, science, and geography.

The report cards, issued four times a year, give grades for work achievement and also for *qualities* of good citizenship, which include initiative, cooperation, dependability, self-control, and consideration for the rights of others.

Pupils who have proved their development of these qualities are assigned to Student Service jobs; here the students have their choice. They serve as lunch-hour hosts, assisting younger children with food at the cafeteria and discouraging the tendency to "litter-bugging." After school hours some pupils help clean blackboards, pick up scraps of paper, and help return books and school materials to their correct storage places; others aid smaller children in crossing streets.

Annually the pupils of each class elect one boy or girl as "Citizen of the Year." This is based on outstanding cooperative and leadership abilities.

Weekly there is a period known as Sharing Time. The children are encouraged to share some pet, hobby, toy, idea, or story *read at home*, or a travel experience *enjoyed with their families*. Such experiences often broaden out as group activities. A fourth-grade girl shared her home-reading of a book which told about giant animals, reptiles, and birds which once inhabited the earth. The class were so inspired that they created a room-project around the subject of prehistoric life on earth—committees for research were formed as



well as artistic talent put to work in drawing and painting.

Parents supplied pictures, rock specimens, fossils, models of earth strata, and so on, for observation and study, and the School Board bought special reference books for the room library. This artistic and explorative project has now become a permanent part of the fourth-grade program, the lasting contribution of one little girl.

These constructive educational plans extend into Junior High School and include the added incentive of Scholarship and All School Awards. The awards, covering the arts, music, drama, science, etc., are not financial but honorary in nature, although they can lead to financial awards after graduation from High School. A recipient of a Scholarship Award becomes a member of the Junior National Honor Society. Such award requires an "A" average in school work and a good citizenship score, which, in addition to qualities mentioned, includes good *work habits*—promptness in beginning and completing work, attention in class, neatness of work, and effort.

In 1956, students of the John Muir Junior High School, with the teachers and parents, created a practical and moral social code in a cooperative effort. It was an interesting and bloodless social revolution, involving public meetings. It took questionnaires and much discussion, both during and after school hours, to finally bring happy results. The Code is not limited to behavior but serves as a guide to dating, parties, dress, and privileges.

This Social Code, entitled "Accepted Actions Speak for Us," has now been accepted by the other Burbank schools, and is being considered by the Park and Recreation Department of Burbank as a city-wide guide for acceptable teen-age public conduct. Mr. Robert D. Leland, Principal of the John Muir Junior High School, 1111 North Kenneth Road, Burbank, California, will be glad to supply a copy of this Code to anyone interested.

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Besides a good citizenship score and activity in Student Service, the All School Award requires: after-school participation in sports and games; membership in one or more Youth Groups—Girl Scouts or Boy Scouts, YMCA, YWCA, Campfire Girls, Church Youth groups; activity in Community Welfare work; experience as an officer in class or group. The recipient must also have served as a Student Court member or as a Student Government officer. The Student Government is a democratic procedure. Every class member is either a Senator or a Representative.

Last year about 200 Junior High School students from each of the three Junior High Burbank schools received both Scholarship Awards and All School Awards. About the same number received separate scholarships and awards. This year the number of recipients in all groups has doubled.

These multitudinous awards and scholarships, ranging from \$50 to \$500 (some of which add tuition and follow the student into college), come from many organizations—the American Legion Auxiliary, the Burbank Unified School District, Mothers' Chorus, the PTA, University Women, the Delta Kappa Gamma, various men's and women's clubs, and memorial scholarships. There are also national scholarships for training in engineering and industrial skills.

As a finished literary and artistic activity, *Rhyme and Reason*, a pocket-size magazine of prose, poetry, and art (all absolutely original with the children), came off the press in April. Modern and abstract art is encouraged for stimulation of the imagination. That



"Smog," by Michael Wildrick, age 14  
(from *Rhyme and Reason*)

the child mind too is concerned with civic problems is indicated by the poem "Smog," written by Margo Webb, age 13, and illustrated by Michael Wildrick.

*When you see the grownups  
crying  
On the streets of dear L. A.,  
It is not because they're grieving  
For a loved one passed away.*

*But rather from haze of mist  
That settles down like fog  
And brings the water to your  
eyes—  
The experts call it smog.*

*This acid mist treats all alike;  
It makes folks frown and scowl.  
A hanky will not hold the tears,  
One really needs a towel.*

The City of Burbank, with population of less than 100,000, is by location in the heart of mechanized as well as cultural activity of every type, being practically next door to Los Angeles and Hollywood. In the city are the Walt Disney Studios and the NBC television and color studio.

The Lockheed Aircraft Corporation, located in the heart of Burbank, offers apprenticeships to boys from 17 to 23 years of age in machine-shop procedure and skills. They earn as they learn, and in time become skilled machinists. The Burbank Plumbers and Electricians Unions also offer such apprenticeships to boys who are interested. The teaching, business, and nursing professions offer financial aid to deserving students. Last year 80 graduates from two local high schools received Scholarship Awards. These were "A" students both in *intellectual* and *moral* attainments.

In Burbank the science program begins in the elementary schools. The subject matter starts with animal life, plants, study of the earth and conservation of natural resources, and proceeds to weather, and space beyond earth. Ninth-grade students, showing adaptability and interest for medical, scientific, engineering or technical subjects, are being advised, encouraged, and stimulated by cooperative efforts of teachers, advisors, and parents, to plan a ninth-grade program which will pre-



"Ideas," by Judy Jastrow, age 14  
(from *Rhyme and Reason*)

pare them to continue such a course in Senior High school.

John Muir Junior High School has an Industrial Arts Award which is the only program of its type in Burbank at the present time. The boys are presented with the financial awards at an annual Father and Son Banquet. If a project is judged to be good enough, it is sent to Detroit for the Ford Foundation's nationwide financial recognition as the best Industrial Arts Contribution from Junior High schools. Last year, the John Muir had such a winner.

The Burbank schools are an integrated part of the entire community. Teachers and merchants meet to discuss mutual problems and needs. Walt Disney and his artists have given millions of dollars' worth of their time, talent, and patience—without charge—to encourage and train young adults to develop various types of talent. There



is no big community project presented without contributions from the Walt Disney Studios, from Warner Brothers, and the Lockheed Aircraft, of money, time, effort, and actual adult participation.

Every effort is being made in Burbank to develop the superior talents and skills of the children. The future superior skilled laborer receives just as much attention as the superior future teacher, nurse, doctor, social worker, religious leader, businessman or busi-

nesswoman, scientist, artist, musician, writer, or actor.

Most of all, we are concerned with the growth of student attitudes toward moral obligations and responsibilities, and in having them realize that these things must be extended to everyone in the world. We hope that this training will stimulate the pupils to realize that their wonderful gifts of talents, skills, and abilities belong not only to themselves, but also to their fellow men, for their comfort, security, advancement, and peace of mind.



## An Amazing Water Source

(Reprinted from *The Betz Indicator*, Philadelphia—August 1956 issue)



VER hear of a dew pond? It seems that few people are sure how and why it works, and they do not agree with each other.

Dew ponds are a very old English institution. They are made on the tops of hills—or downs, as the English call them. They are usually near the sea in country underlain with a chalk formation.

They have no connection with springs or any other source of ground water. Small in size, 30 to 50 feet in diameter, they have neither inlets nor outlets.

The mystery of the dew pond is where the water comes from. According to authenticated reports, dew ponds never overflow and never dry up. Even in times of severe drought, when much water is lost by evaporation and use, and springfed ponds at lower levels are running dry, the dew pond never fails. The water lost by day is replaced at night.

To make a dew pond, a shallow bowl is dug in the chalk, and the surface covered with straw or reeds. The straw

is then covered with puddled clay. Water is put in the hole to start it, and if all goes well, presto, a dew pond!

There seems to be no doubt that dew ponds actually behave like this. Many interested and qualified persons have observed, investigated, and reported on them. One report tells of a dew pond which, though never above 3 feet deep in the middle and not more than 30 feet in diameter, has never been known to fail. What makes the report amazing is that it affords daily drink to 300 to 400 sheep and for at least 20 head of cattle besides!

The source of water for dew ponds can hardly be ordinary dew. *The maximum recorded fall of dew in England is 1.5 inches per year!* This is totally inadequate to supply the unfailing ponds.

The most plausible explanation seems to be that they are fed by condensation from mists and low clouds. The straw is supposed to insulate the surface of the earth around the pond and the water from the flow of heat from below, so that at night it cools rapidly by radiation. The cold surface then induces rapid condensation from the mist or cloud in contact with it. This theory, however, has a few holes in it, and the dew pond remains an enigma.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

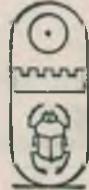
## ABUNDANCE OF THE HARVEST

By CECIL A. POOLE, Supreme Secretary

  
It is at the season of the harvest that man is particularly conscious of his needs, and these needs are reflected in the abundance or scarcity of those physical things which supply the basic needs. That many people in many places and throughout time have instituted means of celebrating or commemorating in some way the plentiful harvest is of little wonder. Traditionally, the harvest has been a season of festival, a time when man has, in a sense, celebrated those of his efforts which had been productive. The harvest is the culmination of the year. It is the product of toil and effort that have brought results such as would bring to man something of value.

There is always some part of the world that is particularly productive at harvest time. Of course, there have been periods of famine and of want in many parts of the world, but, to the best of our knowledge, there has never been a time since man has existed when a certain degree of abundance did not exist at some place. Man as a primitive being was able to move about and change his dwelling place to an area of abundance, when his own immediate area became unproductive in the goods of life.

Some years ago, I read an article by a popular columnist who told of the abundance of harvest that he had observed on a trip across the North American continent. I was interested later to read in the same publication that some readers had criticized the article—



had criticized the author for expressing such smug satisfaction about the plenty which he had observed. Many of these individuals accused the writer's viewpoint as being smug or complacent even though at that moment various areas of the world had people who were in need, who had not an equally abundant harvest, and who had no access to the abundance to which the writer referred. It was thought that such people would resent his emphasis of the abundance.

I disagree with these individuals who took exception to the writer. It is not true that one is smug or complacent when he is thankful for abundance. It is not true that we should regret an abundance of anything that is good, or that we should have any reason to feel guilty for the existence of abundance, because of the fact that there may be people or places that lack such abundance. Surely, if a man is hungry, he is not going to be comforted by the knowledge that there are others who are also hungry. The individuals who live where they have no access to an abundance in one place cannot possibly be helped or hindered because someone else in another place is thankful for the abundance that does exist.

In the history of this country, when the settlers of New England expressed thanks for their harvest, it certainly did not harm anyone who may have lived in another part of the world where a harvest was less abundant. To express thanks for what may be available is to assist ourselves in adjusting to the good that can be ours and to acknowledge its source. Those who are in want deserve our sympathy, and more than our sympathy; they deserve our consideration of a means of assisting them. Want can be relieved by the proper distribution of the abundance that may exist somewhere else, but, on the other hand, hunger and want are never relieved by exaggerating a scarcity or denying that an abundance exists in another place. Those who did not agree with the expression of thankfulness for the plenty that was observed seemed to be harboring the impression that abundance is a

sin; such a concept cannot be subscribed to by a thinking person.

The matter of abundance or lack of abundance is not one of morality. Morality is a matter of mind, not of the produce of the earth. The harvest does not involve a moral issue. Whether the harvest is overly abundant or whether it fails to materialize, there is no moral issue. If we consider any moral factor in relation to such a production, then morality is considered only in terms of how the harvest is distributed.

When the earth has been bountiful and abundance has been produced at any point, then we should be thankful. We should be thankful for living upon an earth that has the capacity of producing abundance at some times and places. On the other hand, I may not be in agreement with what some men do with that abundance. I certainly cannot condone the acts of those who are greedy and refuse to share their abundance with others who are in need. But to be proud of worldly goods that may be ours at times, to feel satisfaction in the abundance of spiritual values that we can use and accept, is to place ourselves in a congenial frame of mind. This condition will make us more at one with the creative forces that produce the abundance and produce the awareness that there is much good in the universe if we will participate in it.

At the same time, moral responsibility is within us, not within the earth. It is our responsibility to be thankful for what we can reap at the harvest, and at the same time to see that to the best of our ability distribution is made of that produce in order that, if possible, all men may share in what is available. Rather than to regret abundance in some places and lack of it in another, every man should examine his own self to ask what abundance is available to him. Abundance cannot always be measured in terms of the harvest of the land. It must be measured in values which produce serenity in the mind of those who live and participate in the products of the earth.

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Rights are the privileges men grant to one another in mutual respect of human dignity.

—VALIDIVAR



## *On Vibrations*

By DR. H. SPENCER LEWIS, F.R.C.

This reprint from one of the writings of Dr. Lewis has not previously appeared in this magazine.

**T**HE mystery behind all forms of manifestation is the difference in their rates of vibration. The only way in which water could be changed into wine or wine be changed into water is by changing the rates of vibrations of the electrons that composed the atoms and molecules. The only difference between wine and water is that in the rates of vibrations that give a distinctive nature to the atoms. The difference between the atoms of glass and the diamond are the vibrations of these two elements. When water is sweetened with sugar the vibrations of the atoms of the water are changed. When water is soured or modified in any form there is merely a modification of the rates of vibrations. The difference between stone and the soft soil of the ground is the difference in their vibratory rates. And the only difference between water and ice is a difference in vibrations which changes the softness of the water into the hard substance called *ice*.

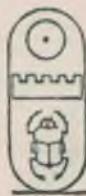
Water may be changed into other hard substances differing entirely from ice and being of a nature that would support the weight of a human body by changing its rates of vibrations. The difference between an eye that is affected with some condition that makes it blind to light and an eye that receives and functions properly is a difference in the rates of vibrations of the physical

elements composing the lens and other parts of the eye.

The difference between disease and health is a difference in the rates of vibrations of nerve and blood energy and a difference in the rates of vibrations that compose cells. By changing the vibrations of anything, we change its appearance as well as its nature and we thereby change its service and functionings. I have seen things created by a control of the vibrations in space that have not yet formed themselves into matter. . . .

When Jesus appeared before his Disciples in a closed and locked room, he merely changed the vibrations of the walls and doorways and changed the vibrations of his own physical body so that the various forms of matter might pass through each other without any interference. The X-ray and other rays of light and power can penetrate matter without any trouble because of their vibratory nature.

One of the modern miracles that reveals the ability of vibrations to penetrate matter was the demonstration made not long ago [1933] by taking a sensitive radio set into one of the newest of the concrete and steel vaults built many, many feet below the surface of New York City streets. In this huge vault with walls of great thickness and composed of steel and concrete that could not be penetrated by any other physical means, the vibrations of the radio waves passed through the walls



without trouble and the radio set gave forth its responsive interpretation. A test was made under water and in various other deep places with the same results.

Few of us realize that we are dealing with the change of vibrations in many of our affairs every hour of our lives. The wife at home who is cooking is changing the vibrations of flour and water when she mixes them together to make a dough. When she adds shortening or baking powder she is starting another form of vibrations which are to modify the vibrations of the batter. When this mixture is put into the oven the vibrations are again changed—the raw, uncooked batter is changed into a cooked state. The bread, the biscuit, the cake represent changed vibrations. When coffee is allowed to come together with the steam or water at the boiling point the vibrations of both the water and coffee are changed and a new product is brought about by the new vibrations. The same is true of tea. Meat and vegetables are cooked or prepared by changing their rate of vibrations.

The moment we eat food and bring it in contact with the acid in the stomach preparatory to digestion and in contact with the saliva in the mouth, we change the vibrations of the food, water, coffee, and tea. When we drink a glass of milk certain acids and alkalis enter into it and start changing the vibrations of milk into something else, so that when it reaches the stomach and the intestines it is not milk but a new product that can be digested and from it the proper nourishment taken by the human body.

A piece of paper upon which a letter is written and the piece of paper upon which the pages of our Forum Magazine is printed represent matter after its vibrations have been changed. In such paper are pieces of wood, mineral elements, some water, pulp or other matter, some hyposulphite of soda and other chemicals so mixed and blended that the vibrations of each have become changed and united into a new set of vibrations that manifest themselves as paper. By changing the vibrations of paper we could have a piece of wood again or some minerals or something else.

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I remember, as a young man interested in photography as a part of my art work, I often found myself without chemicals out in the country or on the farm and without any facilities for getting what I needed.

One of the things that I would often find missing was hyposulphite. On such occasions I would get together many of the old and yellow pages of antedated newspapers that were in the garret and soak them in a small tub of water and then squeeze out the water. I would set the tub of water out in the sun to evaporate, or boil it in order to evaporate it. Gradually a sediment formed at the bottom of the tub or pan which would crystallize and I would have a mild form of hyposulphite, for hyposulphite is used in making paper. The crystals are hidden in the paper because their vibrations are slightly changed in the process of making paper, but by reversing the process and putting water into the paper again the rates of the invisible crystals are changed back to their proper form and once more the soda is available. . . .

There are millions of persons throughout the world who will positively deny that the human mind can affect anything external to the human body, or that it can influence things at a distance, even the distance of a few inches. There are scientists and scientific writers and editors, physicians, attorneys, philosophers, and students of all kinds who will deny that the mind's influence can move a drop of water or the head of a pin. They will demand a demonstration and claim that no one has ever proved that such a thing is possible.

When one of the great scientific laboratories of our industrial electrical world produced a huge bolt of artificial lightning some years ago, every scientific and nonscientific newspaper and magazine in the world commented on it. It was considered the greatest scientific achievement of the age. After all, all that man did in that case was to apply natural law. Nothing new was invented and nothing new was made use of in order to produce that electric bolt. Astonishing as was man's achievement, however, in controlling and directing nature's forces, it could not compare with the simple act of one of

our AMORC members sitting down and concentrating on a glass of water before him and causing a drop of oil or a match floating on the water to obey his will.

Scientists have said that if it could be proved that there was any thought power radiating from the human mind which could move a pin or a drop of water the millionth of an inch, then the whole history of natural law would have to be rewritten and the human mind considered from an entirely different viewpoint. But our members make these demonstrations and yet no scientist will accept them, no philosopher will teach them, and no great revelation is being made in our worldly affairs. Why? Because science itself has not made the test and demonstration and until it does so the testimony of thousands of sane and sensible persons is wholly ignored.

Who is this Science who claims that only his test is adequate? It is not an individual, it is not one eminent worker in a laboratory no matter how great his reputation might be, but it is the group of world-wide workers in scientific laboratories. Until they all come together and make the experiment in front of one another and agree upon what was done and how, it will not be considered a scientific demonstration. There is about as much possibility of the world's scientists coming together and sitting in little groups of four or five at little tables concentrating on a small glass of water containing a drop of oil or a toothpick as there is of the world's rulers, kings, queens, dictators, and others coming together at one table and agreeing upon no more wars, no more armies, and no more battleships.

In the meantime, the individual who makes the experiment becomes superior to the worldly science or the group of scientists because he has become convinced of a principle and he has become acquainted with a law and a fact that the others do not know and which they will never know because their prejudice

and bias will not let them consider such a thing.

Whenever I have spoken to a great scientist about floating a match on a glass of water and concentrating upon it, he has invariably said that he could not bring himself to test such a foolish and absurd principle. Because of his positive belief that it would not work he would not even think of testing it. He has frankly stated that I might just as well ask him to go to the edge of the roof of his house and step off into space with the belief that his body would float. He knows it will not! At least he is sure that his body will not float and, of course, it would not. But Jesus was sure his body would walk upon the water when he stepped upon it and because of his faith and knowledge he knew what to do.

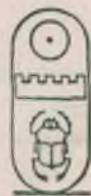
The power that the human mind radiates is far greater than is shown in any test with a match on water or a floating drop of oil. The great problem is to apply so little of the mind power that the whole glass does not explode. If we but knew how to direct properly or control the energy that is being radiated every moment of our lives by the thoughts we think and by the concentrated gaze of our eyes, we would be astonished with the possibilities. We would feel that we were walking about with the greatest explosive bomb that science has ever been able to create, burning in our hands and ready to explode momentarily.

It is fortunate for all of mankind that not everyone becomes familiar with this knowledge, and it is more fortunate that the Cosmic does not see fit to let every foolish mind become acquainted with its laws and principles. But all vibrations in space are easily controlled by the vibrations of the mind. Everything that exists was once conceived of thought and became manifest in the physical world as the thought vibrations created all things. The study of vibrations is the most remarkable and most bewildering, as well as the most fascinating, that man can enter into.



Look round our World. Behold the Chain of Love combining all below and all above.

—ALEXANDER POPE



# Blindness Need Not Disable

By TED E. HARTWIG



No DOUBT there are few readers who have not at some time observed blind people on the streets of our cities. When you see a guide dog leading the blind, you probably pay more attention to the dog than to the blind man or woman. A blind man carrying a red-tipped white cane, making his way alone along the sidewalk and through traffic, may have sent a glow of admiration through you. A sighted person acting as a guide perhaps caused you to feel sorry for the guide as well as for the one being led. On seeing a blind mendicant, clean but shabbily dressed, sitting or standing on a downtown sidewalk playing a musical instrument, your big heart has cried out in anguish; you have wondered as to the efficiency of the aid to the blind.

Too much cannot be said in behalf of the wonderful work being done for and with the blind by the Vocational Rehabilitation Services for the Blind. This is a State-Federal program, using tax dollars (your money) in an effort to make self-supporting as many blind people as possible. This service has been in existence since 1943, and is based on the ideal that blindness need not prove disabling.

It is variously estimated that between 20 and 25 per cent of the 290,000 of our nation's blind can be rehabilitated. Each year there are approximately 27,000 newly blinded in the United States. There are many causes for this, chief

The author of this article served in the State-Federal Vocational Rehabilitation program as a counselor and placement officer for the blind for more than 12 years. Three years ago, he became a sighted person as the result of a cornea transplant.  
—Editor

among them being accidents, diseases of a congenital nature, and those brought on through wrong living, worry and fear, filth, climatic conditions, neglect of early eye examinations, and carelessness.

Through Physical Restoration in the Vocational Rehabilitation program, and through Sight Conservation, carried on by both the Rehabilitation and the State Welfare agencies, many blind people have their sight restored in the course of a year. If we add to this the individuals who have their own means for treatment and surgery, the Lions Clubs' programs on behalf of visually handicapped children, and the number of blind who pass through transition each year, it leaves the total number of blind about the same. The population increase does however add some to each year's figures. Except for the marvels of modern ophthalmology, the total would mount even higher.

It might at this point be well to look at the blind as just people, even as you and I. As individuals they have the same desires, goals, ambitions, emotions, frustrations, and problems that befall all humanity. However, their frustrations and problems are magnified, because the average citizen minimizes their goals and ambitions through pity, lack of understanding, and indifference.

A well-adjusted blind person is an asset in any social or business group. He is the one who travels anywhere, using a red-tipped white cane or a guide dog. The difference between the two is slight. The one with the cane has a keen sense of direction plus a higher development of the four remaining senses, whereas the one with the dog is not quite so sure, due to lack of spatial perception, and/or diminished hearing. Both have a strongly developed mental vision replacing that of the physical. Although they may not realize it they are mystics, for they constantly call upon their Inner Con-

sciousness to guide them, and the answer is there. In my 30 years of experience as a blind man, I discovered, when in doubt or in a difficult situation, that a moment of silent prayer brought the answer.

It should be said also that blindness causes the remaining senses, hearing, touch, smell, and taste to become more acute. They are listed in the order of their importance to the blind.

When a sighted person is used as a guide and companion by one who is blind, it could be for various good reasons. It may so happen that the individual is newly blinded and therefore not adjusted to his condition; or he may have a dual handicap such as being deaf-blind. It could be due to age. Worst of all it could be due to overprotection on the part of family and friends, who refuse to let him even try to do for himself. This leads to loss of initiative and confidence, and eventually produces a helpless victim. Many of the blind become excellent vocational rehabilitation material once they get the proper counseling and guidance.

#### **Begging Is Unnecessary**

Little will be said about blind mendicants, except to enlighten the reader that such persons could receive rehabilitation services if they would remain in their own States. This is farthest from their minds. All they desire is your contributions and pity. We can at least hope that as they advance in evolution their minds will seek higher goals.

The Vocational Rehabilitation program is well established in all the states and territories of the United States. The step-by-step process, in brief, consists of application for services, and of ophthalmological and medical examinations and evaluations. This is followed by psychological and aptitude tests, a review of the client's education, desires, hobbies, and environment. Then follows the rehabilitation plan. In it the means to an end (self-support) are set forth. These include physical restoration, further education, "on-the-job" training, business-enterprise training, the purchase of tools and equipment, supplying prosthesis of any kind that will contribute to the success of the plan, and then placement and supervision to insure success.

Counseling and guidance are essential all through the rehabilitation period to insure and inspire confidence and courage. It is generally conceded that competent, well-trained Vocational Rehabilitation counselors who themselves are blind get the best cooperation from a blind client.

The most difficult task that the counselor has to face, in placing trained blind clients, is the apathy and lack of understanding on the part of the average businessman. Many of them flatly state, "Let them live on their Aid to the Blind. There are a lot of other good people that have no money at all that need work."

#### **At Work**

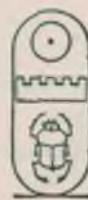
During World War II, 12,500 blind were employed in war industry. They proved their worth. Their attendance on the average was better than that of the sighted workers. They applied themselves more diligently to their job, and thereby in many, many instances outproduced their sighted fellow-workers. This is a matter of record.

During the defense build-up effort of the past few years, only 6,500 blind have found employment in that industry. Why? The employer says that this is due to electronics, in which greater accuracy is needed. He pleads insurance company objections, the figures of which are false, according to actual records. Such employers also have numerous other (mostly petty) excuses. These objections have been overcome in part, and will continue to be so through the cooperative efforts of the VR agencies, through interested civic groups and individuals, and the actual work demonstrations of the blind.

The adjustment centers for the blind are playing an ever-increasing role in the Vocational Rehabilitation program. They are located in cities that make them accessible and available to all blind agencies. Here the blind learn to overcome their disability and eliminate it as a handicap. This type of training is considered as pre-vocational. When it is followed by intensive vocational training, good placements are more easily obtained.

#### **Further Rehabilitation**

Eye surgery is making great strides. What seemed impossible a few years



ago is today a routine operation, though still a delicate one. Cornea transplants should no longer be considered as miracles, although to the blind person the restoration of sight truly appears to be one. In one West Coast city there are 15 ophthalmologists performing cornea transplants. One hospital alone in that city did more than 100 such operations in the past year. There would have been more had it not been for the lack of eye donors.

The shortage of eye donors can and will be overcome as people realize that after transition they have no further

use for their eyes. Like the rest of the body, they too will turn to dust.

Pity for the blind should be replaced by understanding. Sympathy should lead to greater effort and more cooperation on the part of the sighted.

In the book *Unto Thee I Grant*, we read, "From the fountain of his (man's) heart shall rise rivers of goodness, and the streams shall overflow for the benefit of mankind." When we learn to live this truth, then, and then only, will we be able to understand and help our handicapped brothers.



## Can You Explain This?



MRS. I. J. of New York writes that following her husband's transition it was necessary for her to alter her living arrangements radically. She was unable to keep her cats, and since they were too old to be given away she had them put to sleep. One, to which she was very much attached, was a blue Siamese female.

The very moment, then, that it was possible she began to look for another. Those she saw in shops, however, were priced too high or were otherwise unsuitable. One day, happening to be near the Humane League and knowing the

woman in charge, she decided to inquire.

No, the woman said, no Siamese had ever been brought to the League and she doubted whether one ever would be. While they were chatting, a car pulled up to the curb and stopped. A man and a woman got out. The woman was carrying a blue Siamese female seemingly identical to the one Mrs. J. had owned. The woman walked directly to her, put the cat in her arms, and said, "Here she is—she's all yours." With that the couple returned to the car and drove away. If the cat were not there to prove it, Mrs. J. could hardly have believed it. She can't, however, explain it. Can you?

### AMORC FRANCE

There is no segment of the Rosicrucian International Jurisdiction today which can take more pride in the part it has played in AMORC's growth than France! It was from the rich heritage of Rosicrucian landmarks there that the present cycle of AMORC drew its first breath in 1915.

Proudly representing Rosicrucian thought and Rosicrucian activities in France is *La Rose-Croix*, official magazine of the French Grand Lodge. This bimonthly collection of articles and features on art, science, and mysticism contains the Imperator's regular greetings, the writings of today's leading mystics, and news of Rosicrucian events the world over.

If you read French—if you have friends who prefer French reading—or if you know of French social or study groups, treat them to a subscription to this fine magazine—the French counterpart of the *Rosicrucian Digest*. Subscription for one year (4 issues), \$1.75. (Check with your local bank or post office regarding method of remitting.) Make remittances, and address all inquiries to:

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1957

## Temple Echoes



ELIGION—PILLAR OF CIVILIZATION is this year's theme for the eighteen-week series of lectures constituting the Fall and Winter session of Rose-Croix University. The individual topics to be considered by AMORC staff members include such intriguing titles as "Primitive Beginnings," "The Words of God," "Psychology of Religious Thinking," "The Hierarchy," and "The Challenge of Mysticism." These lectures given on Friday evenings in the Science Building amphitheater are open to members on a donation basis.



A recent bulletin of the Vancouver Lodge contained a word of personal tribute to the late Grand Master of the Netherlands: Frater Jan Coops whose transition occurred on May 11, 1957. The tribute was written by Frater H. L. Baedak, Master of Fort Edmonton Chapter, Edmonton, Alberta.

According to Frater Baedak's account, Frater Coops emigrated from the Netherlands to British Columbia in 1906. He became interested in the Rosicrucian Order through seeing a gentleman on a street car reading a Rosicrucian book. From that gentleman, he learned of a public lecture on the subject; heard the lecture the next day and joined the Order.

During the depression of the 30s, Frater Coops returned to Holland, accepting from the Imperator, Dr. H. Spencer Lewis, the obligation of "bringing our work to the attention of prospective seekers." Although a virtual stranger in his own homeland after twenty-seven years away, Frater Coops spent every available evening attending meetings where genuine seekers might

be found. He began to hold preliminary meetings in his own home, and in December, 1936, he was able to hold the first convocation in a 9x12 attic.

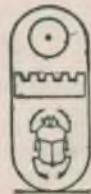
In addition to organizational activity, Frater Coops began a translation of the monographs into Dutch. Then came World War II and the invasion of Holland. Everything pertaining to the Order had to be destroyed for the sake of protection. Courageously, Frater Coops set fire to everything Rosicrucian—except a scroll signed by the members of Vancouver Lodge at the time of his departure for the Netherlands.

Following the war the loose threads began to be gathered together again. An official charter proclaimed him as Grand Master, with the whole of the Netherlands as his jurisdiction. To his untiring effort and sacrifice the present stable organization in Holland owes its being. His work has been blessed by the equally dedicated successors who carry on the task he began.



Appropriately enough, the Rosicrucian Egyptian, Oriental Museum's Art Gallery gave a fillip to the West Coast's beginning opera season with an exhibition of stage settings. These were the work of the Austrian expressionist painter, Oskar Kokoschka, and comprised 32 crayon sketches designed for the Salzburg Festival's 1955 production of Mozart's *The Magic Flute*.

This opera, written in the last year of Mozart's life (1791), was at first intended as another popular fairy tale which the Viennese loved and which Emanuel Schikaneder, the impresario and librettist, had so often successfully presented. Both the composer and the librettist, however, were ardent Freemasons, and halfway through the first act decided to change the whole course



of the libretto and turn the production into a musical exposition of Masonic mysticism.

In this way the opera became an intriguing and exciting challenge to stage designers because of the interplay of the real and the supernatural. For Kokoschka the challenge was even greater because the place of presentation in Salzburg allowed for no changes of stage equipment during performances. Kokoschka met the challenge with color. He said: "For me a design, especially for the opera, begins and ends with color. In my *Magic Flute* I have tried to open a window which throws a ray of light on the mythical marriage between music and color." Those viewing his designs are immediately impressed by the magic with which this was accomplished. This unusual art show is being circulated by the Smithsonian Institution in Washington, D. C.



From the Mail Bag we share these two fratres' comments. Lack of space prevents longer excerpts.

"In our daily outward lives we are continually choosing, selecting, and identifying ourselves with one outward symbol after another through the use of *attention*. Thus it is that the trials of life are perpetuated, since the consciousness of the intellect is absorbed, through *attention*, by the apparently never-ending satisfactions offered by the body and the senses. In the same fashion, if the mind's attention were concentrated on the higher ideals of the inner life, these would be brought into the experience.

"Eventually we will come to realize in a very true sense that the secret formula for attaining all our desires lies hidden behind the word *attention*. We will come to know that *Attention* is not only the means and the path to the center of our Beings, but also is the Center itself!"—Frater F.F.B., Sanford, Maine.

\* \* \*

"One hot midmorning, I watched a man pushing a handcart heavily loaded with fuel up a steep grade. Every twenty or thirty feet he would rest a moment, and then with a whispered, 'Oh, God help me to make it,' he went back to his task. Finally, he reached the top

and only then did he glance back at the way he had come.

"Only perseverance could have accomplished this task—and as I thought about it, I realized the role of perseverance in all life's tasks. Nothing has been—nothing can be—accomplished without it. It is not an end in itself, but it is a means to all ends. Whatever the goal, perseverance and that prayer, 'Oh, God help me to make it,' can help you reach it!"—Frater R.C., Kingston, Jamaica, B.W.I.



From the Colombes' Corner of the Vancouver Bulletin we reprint an item that will be of interest to many Digest readers.

On March 26, 1939, a Rosicrucian Appellation Rite bestowed upon a small girl a name, and upon her parents an obligation. The obligation has been fulfilled and today the same girl is a Colombe in our Temple.

Last month, on August 11, 1957, she had the honour and privilege of serving in a similar Appellation Rite which gave names to the niece and nephew of the Colombe who christened her. . . .

My greatest hope now lies in the thought that someday the newly christened little girl will become a Colombe also and enjoy the fellowship, lessons, and harmony of which I have been privileged to be a part—Marie Allen.



California communities are this season enjoying something a trifle different in concert entertainment. Frater Andrew Sopko, concert pianist and composer, it is learned, is inaugurating a series of appearances combining classical works and improvisations on popular and show tune themes. Formerly secretary of the Cleveland Chapter of AMORC, Frater Sopko has moved to the West Coast to become musical director of the Klamath Trinity Unified School District of Northern California.



Almost monthly, the employees of the Shipping Department and Stockroom at Rosicrucian Park have an impromptu banquet during the lunch hour. The menu usually has an international flavor, one time being Italian or Mexican, another time, Chinese. Always some staff member outside these two departments is invited to share the goodies. Twice this columnist has been choicely fed and is hungrily waiting for his number to turn up again.

# My Uncle, Elbert Hubbard

By BASIL H. POLLITT



LBERT HUBBARD, a child of the open prairie, was the son of an eccentric country doctor. He was born in 1856 at Hudson, Illinois, and presumably attended the State Normal School at Bloomington. An unidentified clipping of an interview found in the files of my mother, who was his sister Daisy, throws some light on Elbert's education and background. Introducing the interview is an explanation by the interviewer that, "Old Doctor Hubbard is somewhat boastful of his son's ability—in fact, is inclined to talk of little else."

"Yes, Elbert always was smart, but a bit headstrong. I had to hold him back considerably, or no tellin' what he would a'come to."

"But you gave him a good education?"

"Of course. I sent him to school winters and taught him myself in the summer—that is evenings, after the work was done."

"And you were going to make a doctor of him?"

"Yes, but he ran away. He was out plowing in a field, and he just tied the horses to a rail fence, climbed on board a passing freight train that was going slow on the upgrade, and went to Chicago."

"And did you go after him?"

"Not I, his mother wanted to—Didn't you, Mother? She was nearly crazy, but I said: 'He's a Hubbard—leave him alone, he'll take care of himself!'"

"But didn't he write to you?"

"Yes, said he'd gone off to get rich."

"Of course, that is what they all say, and then come sneaking home the next week."

"But you're wrong, dead wrong. He didn't come back for ten years, and when he did he was well enough off to buy the whole village three times over, and then what do you think he did?"

"Try to get richer, I suppose."

"No, you're wrong again. He's a Hubbard; you can't never tell what they'll do. He sold out, quit business, put the money in bonds and real estate, and went off to Harvard University. Why, he might have been a millionaire!"

"But you are not sorry he went to college?"

"Oh, no. Besides college, he's been to Ireland, England, Europe, Alaska, and Mexico, and everywhere. But I'm not afraid to trust him anywhere. I brought him up right; he never uses tobacco nor drinks nor swears."

The business to which old Dr. Silas Hubbard referred was an interest in the *Larkin Soap Company*, for which Elbert was the star salesman. He sold out this interest to his brother-in-law, John D. Larkin, for \$75,000. Mr. Larkin became a millionaire, but it irked him to hear of Elbert claiming credit for his success.

There comes a time in the life of every great thinker when he longs to grapple with, and learn from, the best minds in his own particular activity. Thus it was with Elbert Hubbard. His business was writing, so he desired to study under the best scholars in his own field. There has been considerable controversy over Elbert's study at *Harvard*. Some say that he registered one day and checked out the next. The best evidence on the point is that of the Harvard records. I quote from a letter from Harvard as follows:

Dear Mr. Pollitt:

Elbert Green Hubbard entered Harvard College as a special student in September 1893 and withdrew December 11 of the same year. I send you below a list of the courses in which he was enrolled.

English A a: Rhetoric and English Composition

English 1: English Literature—Chaucer



English 2: English Literature—  
Shakespeare, six plays  
English 22: English Composition  
Philosophy Ia: General Introduction  
to Philosophy.

It is to be noted that one of Hubbard's Philosophy instructors was *Santayana*, destined to become famous in this field.

Hubbard had a searching mind, and reputedly, later in life, became affiliated with and held an active position among the officers of the Rosicrucian Order, AMORC.

It is not quite clear whether Hubbard had founded the *Roycroft Shops* before or after his study at Harvard. In the Roycroft Shops emphasis was on quality—not how cheap, but how good. The shops were devoted to ultra-fine printing, book binding, furniture that would last a lifetime, leather and metal work, a farm, an inn, a school, and a bank. Hubbard was a great admirer of William Morris and the Rosettis, and he was undoubtedly influenced by their example in the Roycroft Shops.

There was at the Shops an older man whom Elbert picturesquely dubbed *Ali Baba*. This man was the head gardener and general handy man. In jest Hubbard put many of his own wise sayings into the mouth of Ali Baba. In particular he made him the chief "bouncer," an entirely fictitious position, as Elbert advocated freedom of thought and expression and virtually no one was ever bounced. People from all walks of life flocked to the Roycroft Inn and many of them would inquire for the well-known Ali Baba. In time the official bouncer got the idea that he was the main attraction at the Inn, and believed that people came to see him rather than Elbert. This state of affairs amused Hubbard very much, so that the more the visitors inflated the old man, the more Elbert blew him up into a sort of a philosopher, seer, and savant.

We now come to Elbert's relationship with the other learned professions. And first of all the *Churches*. He was, like Huxley, what is now called a humanist. He had little use for organized religion. He was an admirer and defender of Robert G. Ingersoll, yet at

the same time he was studying the Bible to learn all he could about *Jesus Christ*. The result of his studies was the book, *The Man of Sorrows*, "being a Little Journey to the Home of Jesus of Nazareth." In this book he rejects the idea of an Immaculate Conception, and also the idea of miracles. As to the idea of *miracles*, he was like Thomas Jefferson who prepared his own gospel, leaving out the miracles but retaining all the ethical preachings of Jesus. *The Man of Sorrows* is a reverent study of the Great Teacher, a book all should read and study.

Elbert did not think too highly of *doctors*. He maintained that plenty of exercise and a balanced diet would keep any normal person well. Especially he attacked the giving of serums and vaccines. Time has proved Elbert wrong in his opposition to smallpox vaccinations, but who can say that the medical profession is absolutely correct in the many new "shots" the doctors are filling us up with today?

In the third place, we come to the *lawyers*, some of whom he liked as individuals but in whom, considered as a class, he had little confidence. It was a favorite saying of my uncle that half of the lawyers were always wrong. I, myself, speaking as a lawyer, wish to point out that this statement confuses the lawyer with his client. It is true that in litigation one-half of the parties therein are bound to lose, but this does not mean that the lawyers are wrong half the time; indeed, the better lawyers may be on the losing side.

Elbert's domestic life was turbulent. His first wife, *Bertha*, was artistically inclined. She painted china and did considerable illustrating in the earlier Roycroft books. Bertha bore Elbert four children—*Elbert Hubbard II, Sanford, Ralph, and Catherine*. Elbert's second wife was *Alice*, who was the mother of a fifth child, named *Miriam*, now the wife of *Howard Roelofs*, a professor of philosophy in one of our leading universities. When the marital split-up came, Elbert Hubbard II and Miriam stood by Elbert and his second wife, while the other children stood by their mother Bertha. Elbert had to stand a great deal of vilification and abuse from the churches and the press due

to his marital troubles, but time healeth all wounds and he survived this ordeal with flying colors.

Alice, the second wife, had been a school teacher in New England and was a well-known feminist. She wrote several books. Her most enduring literary contribution was *An American Bible*, which she edited. It has been said that the Inn ran more smoothly under Alice than during the time of Bertha.

And now we come to the last act of all, the act in which our hero and heroine fade out of sight. On Sunday evening, April 25, Elbert Hubbard talked to some three hundred of his employees for what, unbeknown to him, was to be his last appearance before them. He and Alice sailed for Europe on May 1 on the *Lusitania*. On May 7, the *Lusitania* was torpedoed by a German submarine off the Old Head of Kinsale, Ireland.

Elbert and Alice Hubbard were among the lost. They were never seen after the torpedoing. Courageously they lived; courageously they died.

My mother, *Daisy Hubbard C. Pollitt*, was Elbert Hubbard's favorite sister. She was very active in W.C.T.U. work in Illinois and along religious lines generally. Daisy first married a man named Carlock. They had two sons, Frank and George. Frank is still living, hale and hearty, in Phoenix, Arizona. George, an artist and sculptor, died in World War I.

After Mr. Carlock's death, Daisy taught at Berea College in Kentucky. My father, a *Methodist* minister at Richmond, some ten miles north of Berea, heard Daisy deliver a temperance lecture and was immediately charmed by her. A romance followed and they were married. Three children were born to them—myself, sister Daisy, and brother Willard, who died in infancy. My mother died when I was three years old and is buried at Harrodsburg, Kentucky. She was a deeply religious woman. On her tombstone are carved the words *Alive For ever More*. Elbert wrote many letters to my mother, some of which are reproduced in the book by my aunt Mary Hubbard Heath, *The Elbert Hubbard I Knew*. While traveling in Scotland El-

bert wrote my mother a letter from Edinburgh in 1896.

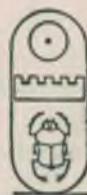
My dear Daisy:

'Tis a queer old town with a great grim castle perched high up on a great rock overlooking the city. There is much wealth here and the public buildings are built for the centuries, but whiskey is tuppence a glass and misery and drunkenness and Scotch Presbyterianism seem to hold the place in thrall. "It's a damn bad combination," said an American to me yesterday. "I prefer Catholic Paris, where drunkenness is never seen and vice is only to be seen when you search for it."

We are just in from the Highland Lakes—Bertie and I. The country is charming—*God's work ever is*. And these clear, cold little lakes set down among the great towering mountains is a sight not soon forgot. We passed through Loch Lomond on a little steamer and then walked six miles over Ben Lomond to Loch Katrine. I carried a copy of Scott's *Lady of the Lake* which is in itself a guide to the district. At the head of Loch Lomond is a cave approached only by water, called *Rob Roy's Cave*. An old Johnnie Soutar Brier Bush Hielan' man rowed us over. He had great respect for Rob Roy, and so have all the Scotch, and defended his character with the richest of brogues. The old man said I looked like Sir Walter Scott. I gave him a sixpence extra over the fare. Bertie says the man said I looked like Rob Roy (bless my soul!) but anyway I am ever and always, Your loving Brother Bert.  
P.S. My regards to all the boys big and little—which of course takes in your husband.

In 1914 Elbert published a slender compilation of my mother's poems and religious thoughts, called *Wayside Thoughts*. That same year Frank and I visited the Roycroft Inn and rode horseback with Elbert.

So here endeth a biographical sketch of Elbert Green Hubbard, as written by his nephew, Basil Hubbard Pollitt, who is a lawyer in Miami, Florida.





## Navajo Re-Integration

By JOHN PALO, D.C., F.R.C.

(From *Smoke Signals*, May-June 1956—The Indian Association of America, Inc.)



HE Indian American, especially if Singer or Healer, was cognizant of the potent psychosomatic factors behind most illnesses. He invoked the powers of music, art, philosophy, psychology, cosmology, etc., to restore his ailing tribesmen back to health.

The Navajo Indians of the Southwest were no exception. Long famous for their use of sand paintings in their ceremonials, the Navajos also have their own characteristic music. For example, the use of falsetto, though rare in most tribes, is often used by them. The Navajo song leader often leads his chanters to higher and higher pitches during a ceremonial. This, of necessity, leads the chanters above their natural voices into falsetto. Octave jumping and bold upward sweeps as found in the Yei-bechei are also not usually found in other tribes. Most Indians, especially the Plains, start a phrase high and loud and end it low and soft. This pattern is characteristically repeated over and over. While not as famous for their melodic line as some other tribes, the charm of the Navajo chants is said to lie in their more subtle time variations. The music of the Navajo is usually limited to voice and rattle. One exception, however, is in the chanting of the Blessing Way songs which accompany every ceremonial. The rattles are laid aside during the singing of these songs. Every ceremonial has one

or more Blessing Way songs. They are sung to safeguard against the making of mistakes during the performance. While the Blessing Way songs are sung, soil from the sacred mountains is held in the hands. The Navajos take this precaution as they feel all chants are powerful and fraught with potentialities to harm as well as to help. Therefore, mistakes may be dangerous and are to be guarded against.

Purification is stressed before and during all chants. Sexual continence, "clean thinking," serious demeanor, as well as suds baths, sweat baths, and the use of purgatives and emetics are in order.

In the curing chants there are certain basic procedures. The sand painting is first created and completed to the accompaniment of song and prayer. The patient is then seated in a specific place on the painting, and the treatment begins. The singer now gives the patient an herb infusion to drink. If the painting includes a figure, he proceeds to touch the feet of the figure and then those of his patient saying, "May his feet be well. His feet restore unto him." The singer repeats the procedure at the knees, hands, shoulders, back and head, with a similar supplication for each part. Upon completion of the treatment, the patient is dismissed and the painting is destroyed bit by bit in the same order in which it was made. The patient's relatives may now walk in ceremonial fashion across the painting where the holy figures were depicted.

Thus the family of the patient is also made to come in close communion with the Holy People. Some chants are continued until relief is obtained. At times when a chant is not effective, it is abandoned for another.

A good Healer-Singer-Ceremonialist is highly valued by the Navajos. His memory has to be prodigious. Clyde Kluckhohn and Dorothea Leighton in their book *The Navaho*<sup>1</sup> estimate that, "The Singer who knows one nine-night chant must learn at least as much as a man who sets out to memorize the whole of a Wagnerian opera; orchestral score, every vocal part, all the details of the settings, stage business, and each requirement of costume." We should further consider that the Navajo singer has no form of musical notation to refresh his memory as to pitch and melody line, nor has he a ceremonial library for reference purposes. Yet, some singers know three or more of these long chants, as well as various minor ones.

The Navajo Creation Chants, as other Navajo chants, are used for the healing of sickness of body and mind. These chants seek to effect a veritable reintegration of the patient's personality with the tribe's cosmology. The Navajo singer via chanting, verbal suggestion, ceremony, and sand painting goes further perhaps than the psychotherapeutic practices now prevalent in our modern society. The Navajo singer recounts to the patient the Creation concepts of the tribe and the traditional forces that influence his being. There is a virtual falling back into grace as the personality is once more integrated into the Navajo way.

A representative sample of the approximate 568 Navajo Creation Chants was recently published with recordings by the Peabody Museum of Harvard University. The text accompanying the recordings includes a duplicated sand painting used during the chants. The sand painting and the chants are intricately interwoven to produce definite effects on the patient.

A certain amount of orientation into Navajo Creation Mythology is essential to an appreciation of this ceremony. Dr.

Ken Laurence in an article "Music of the Navajo"<sup>2</sup> says, "There are four worlds placed one above the other. The top or fourth world is that which we now inhabit. In the underworld there once arose a great flood and people were driven up by the waters. A hollow reed was planted, and through it the people escaped up into this, our present world.

"Bringing with them earth from the world below, First Man and First Woman set about to make the mountains of Navajo Land. To the East they placed the sacred mountain Sisnajinni. They decorated it with white shells and fastened it to earth with a bolt of lightning. Then they covered it with a sheet of daylight.

"To the South they placed Tsodischl. It was adorned with the beautiful turquoise and fastened to the earth with a knife of stone. This mountain was covered with a beautiful turquoise sky.

"To the West, Doko-oslid was placed. It was decorated with haliotis shell and fastened to earth with a sunbeam. Then they covered it with a yellow cloud.

"To the North, Depenitsa. It was decorated with cannel coal and fastened to earth with a rainbow. The covering for it was one of darkness.

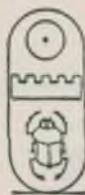
"In the center was placed Tsichlnaodichli, adorned with striped agate. Here was created the first Navaho who will never live too long elsewhere before one day returning to the vicinity of this mountain.

" . . . The order of the progressive singing to the respective mountain is in the direction in which the sun moves—East, South, West, North."

Father Berard Haile, in his *A Stem Vocabulary of the Navaho Language*<sup>3</sup> further elucidates: Dawn Woman and Darkness Man were the last ones to emerge from the underworld. They both wanted control over living things. It was decided that Dawn Woman would control day and light and Darkness Man would be in charge of night and darkness. In the argument Darkness Man insisted that there should be death. The final say, however, on

<sup>1</sup> *The Speaking Leaf*, Jan.-Feb., 1949

<sup>2</sup> St. Michael's Press, Ariz.



death, was in the hands of Dawn Woman since she controlled life. Dawn Woman was assigned to the East and white was her color as she brought life and light. The Sacred Mountain of the East is Blanca Peak, Colorado.

Darkness Man whose assigned color is black lies in the North. He is next to Dawn Woman in importance and his mountain is the La Platta Range, Colorado.

Dawn Woman and Darkness Man had two children—Horizontal Blue Girl and Evening Twilight Boy. Horizontal Blue Girl was assigned to the South. The sacred mountain is Mt. Taylor, New Mexico. Evening Twilight Boy was assigned to San Francisco Peak, Arizona, in the West. His color is yellow. Father Haile explains ". . . evening twilight appears shortly before dusk sets in. Horizontal blue is plainly visible on the eastern skies some time after sunset, especially in the summer months. Gradually this blue appears to travel to the west, where it merges with the yellow and is gradually absorbed completely by evening twilight."

There seems to be some confusion about the West, partly due to the fact that "Changing Woman's" home is also placed there. The mountains assigned to the Center are Huerfano Mesa, New Mexico, and Gobernador Knob, New Mexico. It is continually to be stressed that the cardinal points have an inner form which is of more importance than the outer. Of the four points, East (white) and North (black), i.e., Dawn Woman and Darkness Man, are of more importance than their children Horizontal Blue Girl (blue) of the South and Evening Twilight Boy (yellow) of the West.

We have spoken of the forces arising from Creation. The myths, however, go still further back. They speak of the birth of "Changing Woman," her mating with the sun, her children's journey to their father, and their battle and conquest of the monsters to prepare the way for human life.

In the sand painting used in the Blessing Ceremony, the holy mountains of the four cardinal points are depicted. The patient's path to his seat is indicated by a small yellow circle.

In a white circle sits the Singer-healer-ceremonialist. The mountains represent focal points of power. These powers are invoked during the ceremony. The colors are not always in their expected geographical positions, and as this is not an uncommon practice, this author believes the sand painter is striving for certain reactions through a certain juxtaposition of forces. The more important forces, Dawn Woman and Darkness Man, are focussed on the Healer, and the less important ones, Horizontal Blue Girl and Evening Twilight Boy, are focussed on the patient. One may conjecture that the healer, as the health medium, is the recipient of the greater forces which he transmits by intelligent direction to the patient.

In the introduction to the Peabody Museum texts of the Navaho Chants, Mary C. Wheelright informs us that "In the Myth of Creation, the story begins in the fourth world below this one; it is the Black World where there were only five of the Powers and the insects. Then these climbed upwards to the Blue, Yellow and finally to this White world, creating the world of nature as they proceeded." This gives us another approach to the sand painting. The color rotation thus takes on an added evolutionary significance. Miss Wheelright further explains, "Begochiddy, the Great God of this Myth, acted as planner and guide. The Changing Woman, the child of earth and sky, was created and mated with the sun. She gave birth to the Heroes who were to rid the earth of the monsters who were destroying the earliest men. After this destruction, man as he is now was created from the substance of everything in the universe."

The ceremony itself, like all Navajo ceremonies, was chanted. The purpose—to heal sickness of mind and body. Songs were directed to the sources of power, i.e., the East, South, West, and North. They were frequently repeated four times to increase the magical force of the invocation.

Thus the Navajo singer-medicine man-healer-ceremonialist-sandpainter-historian-psychologist, etc. . . . grappled with the prodigious task of reorientating his patients with the powers of the forces of health.



## Knowledge from the Cosmic

By F. W. SHERRATT of Cheshire, England

**I**N 1909 I did not know that the Cosmic is the source of all true knowledge, and I doubt whether many people at that time were realizing this deep truth—certainly, not the people among whom I moved. I was 20 years of age and a part-time student of applied science.

It was about this time that the first speculations concerning a "fourth dimension" began to percolate from the philosophic levels of higher thought to the stratum of intelligence in which I had my being.

To me the fourth dimension was no more than a phrase, and yet I had a feeling that it meant something important. I knew no source of reference from which I could gather further information, and the fact that even the better informed people to whom I had access knew no more than I did about it only increased my desire for more knowledge. For some years I did not advance beyond the idea that the fourth dimension is a conception in higher mathematics; however, I continued to exercise my mind upon the idea although it was to me a completely intractable problem.

The lack of knowledge among laymen at this time is understandable when we read that it was only in November 1919, at a solemn meeting of the Royal Society of British Physicists and Astronomers, that the results achieved by the experimental verification of Einstein's Theory of Relativity were made public. When this meeting

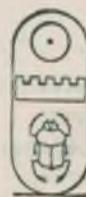
took place Einstein's conceptions still seemed completely inaccessible to the man in the street. Indeed, the great physicist who presided at the meeting said, "I have to admit that until now no one has been able to state to me in simple words what Einstein's theory actually represents."\*

Sometime in 1919 I had a very vivid dream in which I saw several objects symbolizing ideas of distinctly different natures. I believe that in the dream there were at least four such symbols but by morning my mind retained only two of them. The two that I retained definitely were: (1) a sheet of music; (2) the carved capital of an Ionic stone column.

In the dream the four or more objects represented four or more dissimilar ideas or phenomena, but, although they were all as unlike in relation as the music and the carved stone, my mind was conscious of a definite co-relating link between them which made them, in some way, all one idea. Then there came to me a distinct message in the form of a definition. It was: *The fourth dimension is that which relates all things to all other things.*

At once I became fully awake and made an effort to memorize the definition and the natures of the symbolic objects. By morning, however, the definition and only two of the objects were sufficiently defined to be recorded. I could not in my dream, nor afterwards, express in words the nature of the co-relating link which had been quite comprehensible to me while I dreamed.

\*Einstein by Antonina Vallentin, pp. 52-53—Weidenfeld and Nicholson, London, 1954.



During 1920 a university graduate with a Science degree was appointed to work with me. I put the inevitable question to him regarding the fourth dimension. He knew nothing about it, but a few weeks later he remarked, "I have just bought a book which I think would interest you; it is about the fourth dimension." Of course I was interested and he promised to lend me the book after he had read it himself.

When he brought the book a few days later I said: "Before you tell me anything about it, I will write down a definition and I would like you to tell me whether or not it appears to apply." I wrote the definition and showed it to him. He read it and thought for a few moments, before he said, "The book is very difficult reading and gives no short definition such as this, but so far as I am able to understand the subject, your definition could be correct." The book was the first English translation from the German of Albert Einstein's *Special and General Theory of Relativity*.

I too found Einstein's theory difficult reading and I could not come to any better conclusion than my colleague had done—namely, that the definition "could be correct." From my reading I now knew that the fourth dimension was a concept contained in the theory

of relativity about which I had not previously heard.

As the years passed, scientists laboured to understand the theory and its implications. Much was said and written on the subject but I was still without confirmation of the accuracy of my definition. Nevertheless, I came to feel that the *definition* was correct and possibly in advance of contemporary understanding.

Then, in 1950, the late Professor Albert Einstein proclaimed his Unified Field Theory. It is a series of equations which unify and combine the physical laws controlling the forces of Energy, Matter, Light, Gravitation, and the Magnetic Field. Such a co-ordination into one law of five apparently dissimilar phenomena left me in no doubt whatever that Science had at last confirmed that the definition I received is really in accordance with natural law.

*This was thirty years after the information had been vouchsafed to me in a dream.*

I am now a member of the Rosicrucian Order, and although of modest advancement, I know that if I had received the benefit of the Rosicrucian teachings in my younger days, I would have accepted gratefully and without question or hesitation the real knowledge which ultimately can come only from the Cosmic.



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# The Mysterious Nostradamus

By GASTON BURRIDGE

ONE day in the mid 1500's, a tall man with stately bearing walked into the streets of Lyons, France. His quick, gliding steps set his rich robes undulating in the little breeze he created. His four-pronged doctor's hat rested squarely atop his head. He was quite imposing. The man was Dr. Michael Nostradamus,

savior of multitudes in the plagues, and one of the greatest predictors of events to come that the world has ever known. Soon, he became attracted to a young Catholic priest accompanied by two lay companions coming toward him. By their demeanor, the great physician judged they were on some urgent business.

At that moment the doctor had a vision. He paused. Then, he placed himself directly in the young priest's path. The brother and his friends halted. As the cleric did so, Nostradamus knelt and kissed the hem of the churchman's cassock.

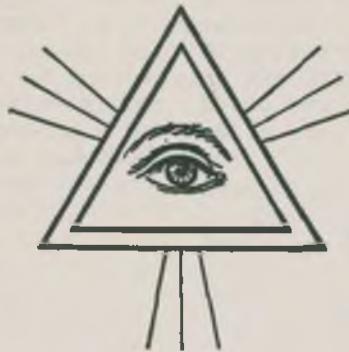
Much surprised, and a little overawed at such a gesture from one so obviously a noble, this minister demanded, "Why do you do this thing, Doctor?"

"I kiss the robe of the next Pope!" replied Michael Nostradamus, looking up into the brother's bewildered eyes.

The three men turned pale. Slowly they edged around and away from the kneeling prophet. They were astounded, half-frightened, and completely baffled. Was this man mad? Then they hurried off—perhaps thinking they had encountered one a little possessed, or touched with the devil's black magic!

But in less than 25 years that very priest *was* crowned the Pope of the Roman Church!

That is a bit of interesting legend concerning Michael Nostradamus. Per-

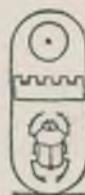


haps it is the full truth. Who knows now? The event is supposed to have taken place soon after the great prognosticator had established Lyons as his home. It happened long before Nostradamus began recording his now famous quatrains. If true, the event has definite bearing on his ability to foresee.

To date, Michael Nostradamus seems to have foretold more of the world's future more accurately than any other man in history. If that statement seems a bit strong all we can say, as Governor Alfred Smith once did, "Let's look at the record." It is there in black and white. The years have placed their seal of correctness upon much of it. But this century, and the next, and the next, will not see the end of the Nostradamus predictions.

Some who read these words may be alive in 1999. Nostradamus has made a prediction for that year—between November 23 and December 21. He made another prediction for 2025; another for the year 7,000. So, many have something to look forward to even though that "something" may not be altogether pleasant to contemplate.

Who was Michael Nostradamus? He was a French scholar and physician. His ancestors were educated—an unusual thing for those times. His given name was Michel de Notredame. Michael was born in Saint-Remy, in Provence, France, December 13, 1503. He was of Jewish origin. His parents became converted to the Catholic religion. Nostradamus himself was a devout Catholic, but this fact did not seem to interfere with his psychic attainments. There is strong evidence that Nostradamus was deeply interested in what today we call *radiesthesia*. Astrology also held a prominent place



in his life. One legend about him is that when he was found dead, his study floor was littered with layers of discarded astrological work sheets.

Michael studied humanities and philosophy at Avignon. In 1529, he received a degree of doctor of medicine at Montpellier. After this he settled in Agen for a few years. In 1544, he established a residence at Salon, near Aix, in Provence. At Aix and at Lyons, he acquired great distinction and no little fame for his labors and treatments during the devastating outbreaks of the plague in those places.

It was at Lyons, in 1555, that Nostradamus published his first book of rhymed prophecies. He titled this first book, *Centuries*. It won him the notice of Catherine de Médicis, wife of Henri II, King of France. In this volume, Nostradamus had predicted blindness for Henri II, and when Henri's visor was pierced and he was blinded, Nostradamus was asked to come to Court. In 1588, Nostradamus published an enlarged edition of his first book. This was dedicated to the King. As his predictions became fulfilled, his fame spread and his influence heightened. Finally, Charles IX, son of Henri II, named Nostradamus as his physician. The great prophesier died July 2, 1566. This date is important for it establishes that those prognostications fulfilled later were true in every sense of the word—even though many of them were published posthumously.

The greater part of Nostradamus's predictions have to do with France, its personalities, its governmental and religious concerns. Because France was more or less surrounded by other countries equally ambitious, various predictions concerning *them* were also included in his work. As events in these other countries often affected France, they were most important to her. In those days, the Roman Church was very powerful in governmental as well as in religious affairs. Nostradamus gave the Church matters a goodly share of his prophecies.

It is in these fields that his greatest triumphs in accuracy lie. However, many of his prophecies covered world events. Some of these are yet to reach their fulfillment—450 years is a long time to see ahead. Because Nostradamus

ventured so boldly, even for our children's time, we are interested.

Nostradamus began writing his prophecy quatrains in 1553. The verses were composed over a period of 13 years. Their predictions do not follow any chronological order. It should be held in mind that not all his prognostications regarding a single person, event, or circumstance follow one another, verse after verse. If one wishes to learn the complete prophecies concerning France, for instance, he must search through the several books of Nostradamus, picking out one quatrain here, one there, from those applicable. Even so, much rearranging is necessary if one is to get them in the order of their happening.

No one can be certain what sparked Nostradamus into this line of thinking and writing. One day he just began! He wrote nearly one thousand prophetic quatrains. Not all of them are strictly prophecy. Many are filled with puns. Nostradamus enjoyed a play on words. He did not spare the use of technical terms either. His verses are a curious, cryptic, mysterious set of strange writings, full of facts and amazement. Some students say this type of writing has never been equaled in man's history—before or since. The British Museum contains original copies of the Nostradamus books. In them one can read a prophecy, written more than 300 years ago, regarding an event which actually happened only 180 years ago.

The Nostradamus prophecies were cloaked with devious method and wordage. One must traverse something of a maze to find the real meat of the acorn. But it is there. To have been outspoken in those days would have meant a sudden knife in the back, burning at the stake, or even the guillotine. A man's fate then did not rest with a jury of 12 men and women. As men, we are still suspicious of all that we do not understand—and when can one begin to understand such prophecy? Not only do we have the translation difficulties of changing a thought from one language to another, but we have the additional problem of sweeping away the veil the author purposely placed over his work.

The complete works of Nostradamus have been translated into English and

gathered into book form by Henry C. Roberts. The title is *The Complete Prophecies of Nostradamus*. The volume was first published in 1949 and contains 350 pages. Here, Mr. Roberts has printed the original Nostradamus quatrain on the left of the page and his English translation of it on the right, with a short *interpretation* of the verse beneath the two. The outstanding successes of the Nostradamus prophecies are noted by Roberts.

In quatrain #71, Century VIII, we learn how Nostradamus dated his events. Becoming acquainted with this method is important if we are to understand the accuracy of the predictions as to dates. The great Seer counted everything from A.D. 325. This was the year of the Nicene Council. Evidently, this was the "year one" as far as Nostradamus was concerned. So, the date 1607, as given in Century VIII, #71, is *plus* 325, which equals 1932. On January 30, 1933, Adolph Hitler became Chancellor of Germany. He initiated an era of "book burning," and banishment of men of Science, Art, and Literature. Hitler attempted to crush all culture not in sympathy with his Nazi doctrines, exactly as Nostradamus prophesied for Germany in the above quatrain in the middle of the sixteenth century. A prophecy of 350 years ahead, plus or minus one year, would seem to rate great accuracy.

One of the earliest Nostradamus predictions dealing with world events comes in #16, Century I. According to interpretations, he says that as our 20th century lies on its deathbed the "war of wars" shall be unleashed. In the quatrains which follow, he predicts that when this war is over no rainbow shall arch the sky for 40 years, and the earth shall parch drier and drier. Then will come a great flood.

Dr. Charles Abott of the Smithsonian Institution, in his studies covering sunspot cycles and solar activity over the last 50 years, sets a serious drought period for the United States at about 1975. The last serious drought, as recorded by the tree-ring science of dendrochronology, began in the Southwest in 1276 and lasted almost 25 years.

Many observers of world affairs believe that if mankind can live through the remainder of this century without

an atomic war, a great era of peace and plenty may lie in store for all the Earth's peoples. However, if we choose to settle our differences with atomics, in all probability the earth will be parched drier and drier—perhaps for as long as 40 years. Should the climatic cycle be able to adjust itself after such a period of excessive "radiation," flood conditions could well follow.

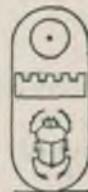
Many seers have prophesied "the end of the world." Nostradamus does too. The quatrain #48, Century I, is explicit in saying that the Sun will destroy the Earth in the year 7,000.

Our Sun is the type of star that astronomers call a Cepheid. It is a "pulsing star." From this we are to understand that our Sun emits its light and energy through regularly repeated periods of rather fast increases in brightness, followed by rather slow recessions of it. Sometimes these brightenings, which signal some sort of stepping up of the star's internal activity, appear to get out of hand. When this happens the star's rhythms do not follow their previously established patterns. Instead, they explode! The explosion produces what astronomers call a Nova. Star men have observed the nova phenomenon in other Cepheids many times.

Some novae are in progress now. Astronomers believe that the great flames, resulting from a nova on our Sun, could leap to within 40 million miles of the Earth. If they did, everything on Earth would be burned away, vaporized. This might be what Nostradamus had in mind. But how could he have known about these things then? Was it his "extrasensory perception"? Was it from ancient knowledge now lost to us? From the scientific knowledge now in our astronomers' hands, they have no way of predicting when any Cepheid may become a Nova.

Quite as interesting, and much closer at hand, is the prophecy made in quatrain #49, Century I. Here, Nostradamus says, in 2025 *China* will have completed her *industrial* and *economic* revolution and expansion. Then, she will have absorbed almost the whole of *Russia* and *Scandinavia*.

Some modern thinkers, well versed in today's world happenings and trends, have warned that it is not Russia we



need to watch so closely but China. The Chinese dragon has lain asleep many centuries. Our atomic bombs may have awakened it and put fire in its nostrils again. Who knows the extent of the pitch blend lying in China's granite? There is vast undeveloped water power in her mighty rivers waiting the stir of the dragon.

Prophecy #62, Century I, says, "The cycle of the Moon shall end, and it shall fall upon the Earth." No date for this event is ventured.

Astronomers believe that the Moon is now *receding* from the Earth. They also believe the movement has been going on for many hundreds of thousands of years—perhaps millions. A day will come, however, when it is thought that the Moon's recession will end. It then will begin its slow progress back toward the Earth. Some astronomers think the Moon will ultimately venture too close to the Earth. If this happens, our force of gravitation, being so much superior to the Moon's, will cause the Moon to shatter into myriads of pieces. These pieces will then probably form a bright ring around the Earth, somewhat like the rings of Saturn.

Our present understanding of celestial mechanics does not allow the Moon to strike the Earth. But even if it comes close enough to us to break itself to pieces, the surface of our Globe will be mightily disturbed. Should this happen at all it will be some millions of years hence.

In Century II, quatrain #43, Nostradamus says that with the reappearance of Halley's Comet, due about 1985, human affairs and destiny will experience a profound change. Present-day astronomers do not expect much to happen if and when the Comet reappears. Michael Nostradamus had not read Velikovsky's *Worlds in Collision* when he made this prediction, but he might have been aware of the same informa-

tion upon which Velikovsky based his book.

In quatrain #46, Century II, Nostradamus prophesies that, following the great industrial age of steam and electricity, a new type of motive power will accelerate human progress. Did this Seer back in the middle 1500's catch a glimpse of atomic power? There is evidence he did. Not only do we find it in this particular quatrain, but it is mentioned in others. He seemed to be foretelling our atomic explosions too. It should be recalled that Nostradamus was a contemporary of Tycho Brahe, who planted the seeds for the scientific revival which is just now coming into flower out of the sleep of the Dark Ages.

In Century III, quatrain #92, Nostradamus predicts that as the world nears its last days, the "dark nations," meaning the colored peoples of the Earth, shall reign supreme. Some observers today believe that the so-called "white supremacy" is doomed.

As man's scientific knowledge grows, Nostradamus's accomplishments become more understandable, but *how* he may have arrived at them is less understood. How did he do it? We do not know. Next to Creation, the human mind is Nature's greatest work. Some philosophers even hesitate on placing the mind in second place. It would seem that Nostradamus was one of those few humans somehow endowed with strange powers. Perhaps he could see different things than did Einstein or Tesla or Jefferson, but did he see them in the same way? Was Nostradamus gifted beyond most other men in being able to see *through* time? It is an intriguing thought.

The last prophecy that Nostradamus is supposed to have written is: "After my earthly passing, my writings will do more than during my life." Have they? At least they have done no less.

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The Grand Master of Italy, Baron Giuseppe Cassara, Jr., at left, is shown conferring with the Imperator of the Rosicrucian Order, AMORC, Ralph M. Lewis, in the former's study, in Rome, Italy. The Imperator recently addressed a conclave of Italian members over which the eminent Grand Master presided.

*(Photo by AMORC)*



#### OLDEST STONE EDIFICE IN NEW WORLD

The Church of San Nicolas de Bari—ruins shown above, and located in Ciudad Trujillo, Dominican Republic—was the first edifice of stone constructed by Europeans in the New World. It now has first place among historic monuments constructed by Spaniards in America. It was completed in the year 1508. Next to the church is the first hospital of the Americas. It also received the name, San Nicolas.

(Photo by AMORC)

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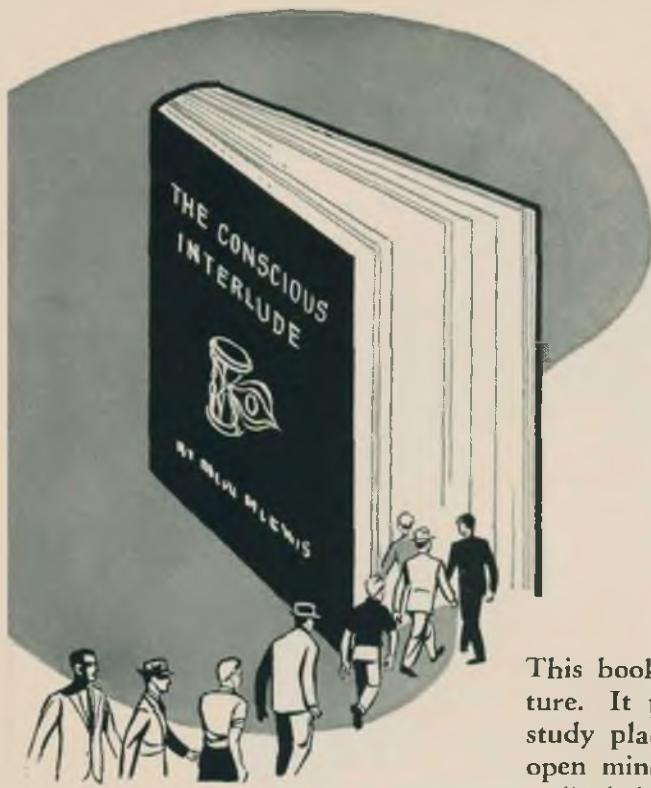
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- XV The Philosophy of Beauty
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- XVII The Human Incentive
- XVIII Conclusion
- Index

### THE AUTHOR

Ralph M. Lewis, F.R.C., Imperator of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

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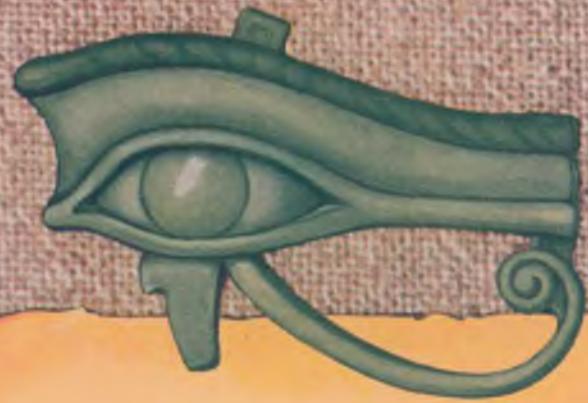
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